



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

spirit of confusion out of the abyss, as they declared everything which the conscience forbids and condemns as infamous and horrible, to be precisely that which belonged to the service of the Godhead." And again, "It was no gradual declension from a purer knowledge of God to a knowledge less clear, as with the Persians, Indians, Greeks and Egyptians. The rise of *this* religion—the primitive Semitic heathenism—presupposes a wilful repetition of the original fall, a fall out of a state of simple-sinfulness into a diabolical and demoniac hardness of heart, an accursed revolt against both God and the conscience." To the same effect Prof. Zoekler tells us, "History teaches us with the utmost plainness that the Semitic peoples—Israel not excepted—were rather distinguished by a natural inclination to a gross, sensual, idolatrous superstition, and a strong tendency to polytheism, instead of the monotheistic instinct which is claimed for them."

In full accord with all this, is the testimony of the books of the Old Testament. They uniformly represent the nation as, quite until the captivity, despite all the faithful instructions and warnings of the prophets who from time to time arose among them, again and again returning to the revolting cruelties of the worship of Moloch and the unnatural obscenities of the cult of Astarte, the "queen of heaven." And this, according to their own historians, was their character as a nation during the whole thirteen hundred years from the call of Abraham to the Babylonian captivity. Herein, assuredly, was no clear evidence of a "monotheistic genius." Not so can we account for the undoubted fact that the existing monotheistic religions all have their origin in Israel. On the contrary, that from a nation with such historical antecedents, such almost ineradicable tendencies to the grossest forms of idolatry and moral debasement, should have come all the monotheistic faith that there is in the world to-day, is a phenomenon so extraordinary that it may well command the attention of every thoughtful man.—*Samuel Kellogg, in The Jews; or, Prediction and Fulfilment.*

---

**Shapira's MSS.**—One of the best departments of *The Independent*, is that of *Biblical Research*. Every number of the paper contains from one to two columns of matter of the most interesting nature. In the issue of August 30th, there appeared the version of the Decalogue as given in Mr. Shapira's parchments. For the benefit of our readers we give the version as there printed, together with the translation, and the remarks which accompanied it:

אנך . אלהם . אלהך . אשר . החרתך . מארץ . מצרם . מבת . עברם .  
לא יהיה . לכם . אלהם . אחרם . לא תעשה . לכם . פסל . וכל . תמנה .  
אשר . בשמם . ממעל . ואשר . בארץ . מתחת . ואשר . במים . מתחת .  
לארץ . לא תשתחו . להם . ולא תעבדם . אנך . אלהם . אלהך .  
קדש . . . . . שם . ימם . עשתי . את השמים . ואת הארץ . וכל .  
אשר . בם . ושבת . ביום . השבעי . על . כן . תשבת . גם . אתה . ובהמתך .  
וכל . אשר . לך . אנך . אלהם . אלהך .  
כבר . את אבך . ואת אמך . למען . יארכו . ימך . אנך . אלהם . אלהך .  
לא . תרצח . את נפשי . אחך . אנך . אלהם . אלהך .  
לא תנאף . את אשת . רעך . אנך . אלהם . אלהך .  
לא תגנב . את הן . אחך . אנך . אלהם . אלהך .

לא תשבע . בשמי . לשקר . כי . אנך אקנא . את עון . אבת . על . שלשם .  
 ועל . רבעם . לנשא . שמי . לשקר . אנך . אלהם . אלהך .  
 לא תענו . באחך . ערת . שקר . אנך . אלהם . אלהך .  
 לא תחמד . אשת . . . . עבדו . ואמתו . וכל . אשר . לו . אנך . אלהם .  
 אלהך .  
 לא תשנא . את אחך . בלבבך . אנך . אלהם . אלהך .  
 את עשרת הדברים האלה דבר אלהם . . . . .

I am God, thy God, who made thee a freeman out of the land of Egypt, from the house of servants.

1. Ye shall have no other gods. Thou shalt not make for yourselves [a possible Hebrew construction, in which the nation is considered both collectively and distributively] an image, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down to them, and thou shalt not serve them. I am God, thy God.

2. Sanctify . . . . six days I made the heavens and the earth and all which is in them, and rested on the seventh day. Therefore thou also shalt rest; thou and thy cattle, and all which is thine. I am God, thy God.

3. Honor thy father and thy mother, in order that thy days may be long. I am God, thy God.

4. Thou shalt not kill the lives of thy brother [a strange construction and a strange order of the Hebrew words]. I am God, thy God.

5. Thou shalt not commit adultery with the wife of thy neighbor. I am God, thy God.

6. Thou shalt not steal the property of thy brother. I am God, thy God.

7. Thou shalt not swear by my name to a falsehood; for I will be jealous of the sin of the fathers unto the third and fourth generation, to him who taketh my name to a falsehood. I am God, thy God.

8. Thou shalt not bear false testimony against thy brother. I am God, thy God.

9. Thou shalt not covet the wife of . . . . his man-servant, or his maid-servant, or anything which is his. I am God, thy God.

10. Thou shalt not hate thy brother in thy heart. I am God, thy God.

These ten words God spake. . . . .

It seems that there are two or three copies of the Decalogue in Shapira's parchments which slightly differ. Among the noticeable peculiarities we will mention the suppression of "*plene*" forms except in **יום**; the point after each word in the Decalogue portion (not elsewhere, the preface being regarded as part of the Decalogue), as in the Moabite inscription, except **לא** and **את**; the curious order of the commandments, the first and second being united, as in the Catholic style, the third being put before the ninth, and so altered as to be scarce more than another form of the ninth, and the number being filled out by adding the command "Thou shalt not hate thy brother in thy heart"; the addition of the formula "I am God, thy God," to each commandment; the awkward transfer of the sentence about God's visiting the iniquity of the fathers upon the sons from the second to the third commandment (Shapira's seventh); the weak dilation of the sixth, seventh and eighth commandments; the mixing of "thou" and "ye" at the beginning of the commandments and the use of some peculiar forms, as the verb **החרתך** (to be free) for **הוצאתך** in the introduction, of **שת** for **ששת**, apparently the use of the old final **ו** for **ה** in **תענו**, the use of **קנא** (to be jealous) for **פקד** (visit). Dr. Ginsburg says that the words "that thy days may be long" are omitted in one duplicate, that the copies show traces of two different scribes, that one

copy has the regular plural **אֲנָשׁ** for **אֲבֹת** (fathers), so that the expression "God, thy God," does not appear in the Old Testament. The form of the letters being closely copied from the Moabite inscription, it is probably difficult to use them to prove the forgery, and a *facsimile* has not reached us. Internal evidence has to be relied on. Apart from general considerations, some of the minuter points which strike one may be mentioned. One is the use of the expression "made thee a freeman," which is incongruous with "land of Egypt." The expression "I am God, thy God," is extremely unlikely, and would be tautological. "Jehovah, thy God," or "Chemosh, thy God," would have a meaning; but this is meaningless. The use of the Hebrew word meaning "testimony" instead of that meaning *a witness*, in Shapira's eighth, implies a false idea of the verb. The use of "neighbor" in the fifth for the usual *brother* is dictated by something else than Oriental delicacy. The last commandment is quite too subjective to be genuine.

---

### ➤EDITORIAL NOTES.◀

---

**A New Volume.**—The name OLD TESTAMENT STUDENT has been substituted for *Hebrew Student* because the latter term seemed to convey to the minds of many a wrong idea of the aim and contents of the Journal. As is known to those who are acquainted with it, the Journal is not intended solely for students of the Hebrew language. Hebrew is studied for the sake of the additional light upon Old Testament subjects which a knowledge of it gives to the student. While, therefore, it would be extremely desirable for all students of the Old Testament to be students also of Hebrew, such a thing is clearly impossible. The great mass of those who ought to be Old Testament students are so situated as not to be able to become students of Hebrew. This fact makes it all the more important that they should avail themselves of such aids as it is possible for them to obtain. Our Journal, from the beginning, has been adapted to the wants of this class of readers. It is a time when laymen as well as clergymen desire to study, when Old Testament subjects demand the attention of all Christian men and women. THE OLD TESTAMENT STUDENT will aim to furnish its readers with fresh and reliable discussions of those Old Testament topics, which, to-day, engross the attention of scholars and thinkers. It will give the latest information touching the work of Old Testament specialists, and investigators. It will endeavor to keep its readers informed as to the literature of this department of study. It will, in short, aim to present in the smallest possible space, just what every student of the Old Testament desires to know,—just what he *ought* to know, in order that he may keep abreast of the times; for in no other field of investigation are the results more numerous, more interesting, or more important.

While, however, the needs of *Old Testament* students are specially kept in view, the Journal, it is hoped, will be found of equal interest and profit to those who are able to prosecute their studies in the original languages. No effort will be spared to improve the general character of the various departments. As heretofore, the Journal will receive the support of the best talent. Plans are already in process of consummation, by which it will be made more valuable and attractive. Feeling that success in this undertaking is dependent, largely, upon the assistance obtained from those who are interested in it, we venture at this time, to remind our